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Heritage Matters- January/February 2008

Brian D. Joyner

National Park Service, brian_joyner@nps.gov

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Heritage Matters

JANUARY/FEBRUARY 2008 News of the Nation's Diverse Cultural Heritage

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Two New Parks Illustrate Nation's Difficult Histories

Brian D. Joyner / National Park Service

In 2006 and 2007, two new national parks were added to the National Park System that illustrate the nation's difficult histories: Sand Creek Massacre National Historic Site in Colorado and the African Burial Ground National Monument in New York. Both sites highlight painful moments in the nation's history as it relates to diverse communities in the U.S. and how those communities played a role in the preservation of the sites. As National Park Service Director Mary Bomar mentioned in her remarks at the dedication of Sand Creek Massacre National Historic Site, "The history of this great nation is not complete without an understanding and respect for the tragedies that affect our national consciousness."

Dedicated as the 391st park unit on April 28, 2007, **Sand Creek Massacre National Historic Site** in Colorado memorializes the site of the 1864 attack of Cheyenne and Arapaho Indians by 700 United States soldiers. The attack at a village along the Sand Creek of primarily women and children resulted in over 150 Indian deaths. The event was viewed as unnecessary and excessive by many military officials and civilians, and was condemned by Congressional investigators as a massacre. The development of the Sand Creek Massacre site was a collaborative effort between NPS, the state of Colorado, and four local tribes, who worked to define the boundaries of the site. Oral traditions and archeological and documentary evidence did not always coincide, but an eventual compromise on a boundary was reached. The dedication ceremony was attended by descendants of massacre victims, federal, state, and local officials, as well as members of the related tribes and NPS officials.

Similarly, another site related to difficult aspects of the nation's history became the 390th Park unit. **The African Burial Ground National Monument** became a national park in February 2006. Located in lower Manhattan, this site is the largest and oldest African cemetery in North America. An estimated 15,000 free and enslaved Africans were buried at the site during the 17th and 18th centuries. The burial ground had been covered beneath nearly 25 feet of infill before its accidental discovery with the excavation of a General Services Administration

Mission of the National Park Service

The National Park Service preserves unimpaired the natural and cultural resources and the values of the national park system for the enjoyment, education, and inspiration of this and future generations. The Park Service also cooperates with partners to extend the benefits of natural and cultural resource conservation and outdoor recreation throughout this country and the world.

This material is based upon work conducted under a cooperative agreement between the U.S. Department of the Interior, National Park Service and the National Conference of State Historic Preservation Officers. Views and conclusions in this material are those of the authors and should not be interpreted as representing the opinions or policies of the U.S. Government. Mention of trade names or commercial products does not constitute their endorsement by the U.S. Government.

Mary A. Bomar / Director

Janet Snyder Matthews
Associate Director, Cultural Resources

Antoinette J. Lee
Assistant Associate Director, Historic Documentation Programs

J. Paul Loether
Chief, National Register of Historic Places & National Historic Landmark Survey Programs

Brian D. Joyner
Heritage Matters Editor

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“The history of this great nation is not complete without an understanding and respect for the tragedies that affect our national consciousness.”

MARY BOMAR / NATIONAL PARK SERVICE DIRECTOR

Senator Ben Nighthorse Campbell addresses the audience during the dedication ceremony for Sand Creek Massacre National Historic Site. Courtesy of Sand Creek Massacre National Historic Site.

building site in 1991. The discovery sparked a groundswell of grassroots efforts to memorialize the site. Archeological investigations resulted in new information about the lifeways of free and enslaved Africans in colonial New York. Anthropological research performed at Howard University revealed the impact of strenuous work regimes, malnourishment, and genetic background of those interred.

The African Burial Ground National Monument held its official dedication on October 5-6, 2007, attended by Secretary of the Interior Dirk Kempthorne, Mayor Michael Bloomberg, actor Sidney Poitier, NPS officials, and members of the New York preservation community.

The inclusion of these sites in the National Park System is a part of the effort to increase the awareness of the role of various cultural groups in the shaping of our nation’s collective history. Sand Creek Massacre NHS superintendent Alden Miller summed it with: “We repeat difficult histories so that difficult histories will not be repeated.” ♦

i For more information on the Sand Creek Massacre National Historic Site, visit <http://www.nps.gov/sand>; for more information on the African Burial Ground National Monument, visit <http://www.nps.gov/afbg>.



Actor Sidney Poitier, Secretary of the Interior Dirk Kempthorne, and New York City Mayor Michael Bloomberg stand among wreaths at the dedication event for the African Burial Ground in New York City, October 5, 2007. Courtesy of Victorio Loubriel.

Paha Sapa: Ancestral Homeland of the Lakota

Rhonda Buell Schier / Mount Rushmore National Memorial

“Why is there a tipi here?” asked a visitor upon arrival to Mount Rushmore National Memorial. “These are two completely different stories...”

This comment signals an opportunity for National Park Service interpretive rangers to engage visitors in the exploration of American history from multiple points of view. As people of wide-ranging diversity arrive at Mount Rushmore to discover our nation's history, the rangers help them investigate the human experience from different perspectives with an appreciation for the contributions of the many cultures of our country. Indeed, why is there a tipi in the foreground of the giant sculpted portraits of Washington, Jefferson, Lincoln, and Roosevelt?

The answer is in the towering granite cliffs of Rushmore Rock, in the forest of Ponderosa pine, in the streams of Grizzly Gulch, along the rugged path in Starling Basin, and in the vivid blue sky that serves as the canopy to this “island in the plains.” This is the Paha Sapa-the hills of black-an area the Lakota have considered sacred for centuries, “the heart of all that is.” To the Lakota, the Black Hills are a part of Mother Earth and Father Sky from which all life comes and to whom all life returns. The oral histories tell of this kinship with nature. Nicholas Black Elk, the Oglala Lakota holy man said, “It is the story of all life that is holy and good to tell of us two-leggeds sharing with the four-leggeds and the wings of the air and all green things, for these are children of one another and their father is one spirit.”

The interpretive rangers and chief met with tribal elders to discuss the elders’ vision for education and interpretation at Mount Rushmore. In addition, the staff hosted tribal recreation leaders during their planning charettes to find ways to encourage Lakota and other tribes to improve connections to their ancestral homeland. Through other interpretive programs, Mount Rushmore encourages the various ethnic groups that use the park to perform art and music, practice language skills, and present their histories. There is even an academic research center where teachers, historians, and scholars explore stories of heritage and ancestral memories through historic sites and historic documents.

Mount Rushmore is small compared to parks such as Yellowstone National Park and Glacier National Park, but within its boundaries is an ecosystem that sculptor Gutzon Borglum described as a “veritable garden of the Gods.”



The Lakota tipi near Mount Rushmore National Monument provides an opportunity for NPS rangers to discuss the Native American heritage associated with the area. Courtesy of Rhonda Schier.

Long before Borglum embossed the four presidents along the skyline, American history was already present among the people of the first nations. The indigenous people turned to the animals, plants and landscape for food, medicine, and spirituality, enabling them to sustain their cultures.

At Mount Rushmore, the stories of our nation's diverse heritage are not just honored in granite, but in cultural memory and practices. ♦



DID YOU KNOW? November is American Indian Heritage Month. (See more preservation-related commemorations and special events on page 11)

Federal Historic Preservation Tax Credits Help Rehabilitate Jackie Robinson Ballpark

Angela Shearer / National Park Service

The Jackie Robinson Ballpark, a.k.a. City Island Ballpark, is just one of the approximately 35,000 projects which have been successfully rehabilitated under the **Federal Historic Preservation Tax Incentives Program** since its inception in the 1970s. Administered by the National Park Service, in partnership with State Historic Preservation Offices and the Internal Revenue Service, this program offers a 20% Federal tax credit toward the cost of rehabilitating historic, income-producing buildings. Rehabilitation projects certified for tax credits must follow the Secretary of the Interior's Standards for Rehabilitation, which allow a structure to return to a historic use or be adapted for a new contemporary use while preserving those portions or features that are significant to its historic, architectural, and cultural values.

Reflecting the broad range of America's cultural and ethnic diversity, the program includes buildings and structures of every period, size, style, and type. Rehabilitated properties include offices, schools, hospitals, theaters, houses, apartment buildings, hotels, churches, commercial buildings, farms, warehouses, and even ballparks.

Between May 2001 and April 2005, rehabilitation was undertaken to modernize the ballpark for continued use while maintaining the relatively small scale and unique open quality of the facility. Prior to rehabilitation, the baseball field had remained in the same general configuration since it was laid out in 1915. However, the only remaining historic structure was the circa 1946 grandstand. The original segregated seating area for African Americans along the first base line had been removed from the site by 1980 and

replaced with a non-historic, wood-frame maintenance building. Clubhouses for the home and visiting teams, and concrete bleachers, which lined the perimeter of the field, dated from the 1970s and 1980s.

During the rehabilitation, the existing grandstands were retained and repaired. Likewise, the clubhouses were repaired and concession areas and bathrooms were upgraded with new mechanical and electrical systems. Compatible ramps and railings were added or upgraded for accessibility throughout the park. The press box and dugouts were reconstructed to their original appearance. The maintenance building was demolished and replaced with a reconstruction of the 1940s segregated seating.

Although the level of reconstruction undertaken by Jackie Robinson Ballpark is never required in a rehabilitation tax credit project, if such work is undertaken, it must be based on historic documentation and must not create a false sense of historical development. The reconstructed segregated seating area adds an interpretive feature that helps to educate the public about Robinson's remarkable achievement. With the financial assistance of the tax incentives program, the rehabilitation of the Jackie Robinson Ballpark ensures the continued enjoyment of one of America's favorite pastimes while preserving a site that marks a milestone in American history. ♦

i For more information about the Federal Historic Preservation Tax Incentives Program, visit <http://www.nps.gov/history/hps/tps/tax/index.htm>



The City Island Ballpark

Among the oldest surviving major league spring training sites in Florida, the City Island Ballpark is located on a small island in the Halifax River across from the business district of Daytona Beach. On March 17, 1946, Jackie Robinson became the first African American to play in a regularly scheduled professional baseball game that featured a major league team since Moses Fleetwood Walker played for the Toledo Blue Stockings in the 1880s. The ballpark was renamed Jackie Robinson Ballpark in the 1990s to honor the man who broke baseball's color barrier. The park was listed in the National Register of Historic Places on October 22, 1998, and is still used to host minor-league baseball clubs in the Florida State League.



A camera crew records the first pine-nut harvest in 60 years on the Kawich Range for the Great Basin Indians. Courtesy of Terri McBride.

Documenting the Pine Nut Harvest at Nellis Air Force Base

Terri McBride / Nevada State Historic Preservation Office

A unique joint project, created in conjunction with Nellis Air Force Base (AFB) outside of Las Vegas, tribal consultants from the region, and the Nevada State Historic Preservation Office (Nevada SHPO), produced the first Department of Defense (DOD)-State Historic Preservation Office collaborative multimedia work in the nation, the documentary "Gathering Devah: An Ancient Pine Nut Harvest Tradition." With the financial and logistical support of Nellis AFB, Great Basin Native Americans were reunited with the Kawich Range in central Nevada for the first time in more than 60 years. This area has restricted access since acquisition of the land in the 1940s by Department of Defense for military training purposes.

In 1996, Nellis AFB developed a program to systematically consult with Native American representatives from 17 tribes on environmental and cultural issues. The tribal consultants had been requesting something like this documentary from Nellis AFB for several years. When funding was secured in 2005, the Nevada SHPO became involved in the project. In October 2005, Nellis AFB organized a trip for their Native American consultants to Kawich Range, located within the Nevada Test and Training Range, for a traditional pine nut harvest. The area has been under restricted access due to security and safety since 1941, and as a result, is virtually unchanged. This meant that for 40 years tribal groups had to conduct the traditional pine-nut harvest in surrounding ranges.

The Kawich Range harvest event was recorded and developed as a documentary, written in consultation with the Nevada SHPO staff. The video includes interviews with harvesters, discussions about cultural topics, the performance of traditional songs by Great Basin Native groups, and an outing to ancestral places with tribal youth. These places were identified through oral histories and historical accounts written by early ethnographers.

Pine nuts, from the *Pinus monophylla* tree, have been a winter staple for Great Basin people for centuries. The autumn pine-nut harvest is considered a joyous, socially bonding occasion. As renowned ethnographer Margaret Wheat wrote in *Survival Arts of the Paiutes*, "For the Indians of Nevada, pine nut time was the most important time of the year. Religion was combined with play, work with happiness."

The pine-nut harvest cycle for the Great Basin Indians begins with a spring pine cone blessing in the pine groves, to ensure a productive growing season, followed by a late summer "scouting" visit to locate the best cones (which hold the nuts), and then the fall harvest, when another blessing takes place. Families look forward to the harvest outing as special time with each other, when dances, songs, and oral traditions related to the pine-nut harvest are passed down to younger people.

Native American consultants from the 17 neighboring tribes for Nellis AFB recognize the importance of continuing the traditional pine-nut harvest in the Great Basin and their role as stewards to the historic resources at the Nevada Test and Training Range. "Gathering Devah" was an opportunity for the Nellis AFB cultural resources staff, the Air Force, and tribes to document and preserve this ancient harvest tradition for future generations. The ethnographic documentary premiered in June 2007 in Las Vegas. The 30-minute documentary was produced by DAV Productions and will be available to Nevada school groups, tribes, libraries, museums, and other research outlets. ♦

i For more information about the documentary and the preservation efforts at the Nevada Test and Training Range, contact Terri McBride, Nevada State Historic Preservation Office, 775/684-3445.

National Register Nominations

Caridad de la Vega / National Conference for State Historic Officers / Rustin Quaide / National Park Service

1 Pocahontas Island Historic District

The Pocahontas Island Historic District in Petersburg, Virginia, dates from the mid-18th century. Located on the north side of the Appomattox River, Pocahontas was a free African American commercial and residential community during the antebellum period. Descendants of the original free black community still reside in the district. Pocahontas Island Historic District contains an abundance of archeological sites dating from the island's prehistoric period through the 20th century, and contains extant buildings from the antebellum period.

Pocahontas was platted in 1749 and established as a town in 1752. Shortly there after, a bridge linking the island to the mainland was constructed. While most African Americans were enslaved during the antebellum period, there were free blacks in the South. In 1790, 310 free blacks lived in Petersburg; by 1860 there were 3,224. After Nat Turner's slave rebellion in 1831, an already difficult environment became even more so, with free blacks forced to register with local authorities. Many of them flocked to Pocahontas for a measure of safety, prosperity, and independence. After the Civil War, more newly freed African Americans migrated to Pocahontas in large numbers, drawn by the existing black community and employment opportunities.

This "two-decker" Queen Anne House was the residence of Buffalo's most prominent African American leader, Rev. J. Edward Nash, Sr., during the first half of the 20th century. Courtesy of C. Ross.

3 Rev. J. Edward Nash, Sr. House

The Rev. J. Edward Nash, Sr., House was the residence of Buffalo's most prominent African American leader during the first half of the 20th century. Nash served as pastor for the Michigan Street Baptist Church from 1892 until his retirement in 1953.



2

William and Mary Hosmer House

Located in Auburn, New York, the William and Mary Hosmer House is a two-story, vernacular Greek Revival-style House, and was home to Reverend Hosmer during his career as an abolitionist, editor of the Northern Christian Advocate, and participant in the local Underground Railroad network in Auburn. Hosmer was minister of the Waterloo Methodist Episcopal Church from 1842-1843, and later became editor of the Northern Christian Advocate. Because his radical abolitionist views conflicted with the policies of the Methodist General Conference, he left that newspaper to start his own publication, the Northern Independent, which he published from 1856-65.

Hosmer wrote several texts against slavery. His reform principles extended beyond abolitionism to include the temperance movement and women's education. The house was listed as part of the Freedom Trail, Abolitionism, and African American Life in Central New York Multiple Property Submission.

Located in Auburn, New York, this two-story Greek Revival House belonged to abolitionist and editor William Hosmer. Courtesy of N. Todd.

Rev. Nash was a community leader and civil rights activist who helped establish local offices of the Urban League and the National Association for the Advancement of Colored People (NAACP). He started the Buffalo Urban League to assist African American

families arriving from the South, in their transition to city life in the North.

From 1925-1957, he resided in this "two-decker" Queen Anne house located in a traditionally African American neighborhood.

4 Birmingham Civil Rights Historic District

The Birmingham Civil Rights Historic District is part of the Civil Rights Movement in Birmingham, Alabama, Multiple Property Submission. The district was the site of civil-rights activities for nearly 50 years, starting with a civil-rights demonstration in 1933, in what is now known as Kelly Ingram Park, until 1979, when demonstrations in Woodrow Wilson Park against police brutality led to the election of the city's first African American mayor, Richard Arrington, Jr.

The Birmingham Civil Rights Historic District is notable for its parks, businesses, and churches that were the locations of numerous important meetings, demonstrations, and confrontations. Demonstrations in Birmingham and the subsequent police brutality it precipitated were turning points in the movement that galvanized public opinion and led to the passage of the Civil Rights Act of 1964. Several significant resources located in the district include primary march routes, historic churches such as the St. Paul United Methodist Church and the Sixth Avenue-Zion Hill Baptist Church, and local businesses such as the Smith & Gaston Funeral Home and the A.G. Gaston Motel.

The "Children in Jail" sculpture located in Kelly Ingram Park, a part of the Civil Rights Movement MPS, commemorates the contributions of the African American youth to the civil rights movement. Courtesy of Marjorie White.



5

Durham's Chapel School

Durham's Chapel School was listed in the National Register of Historic Places for its associations with African American ethnic heritage, education, social history, and architecture. The school is located in rural Sumner County, Tennessee and was built in 1923, as part of the Rosenwald School Building Program. Financed partly by its namesake, Julius Rosenwald, a Sears-Roebuck magnate, the program was developed by education reformers dedicated to the construction of schools for African American communities in rural areas across the South and Southwest. When the program ended in 1932, there were nearly 5,000 schools built nationwide, with 354 of them located in Tennessee. Durham's Chapel School derives its name from its association with the Durham Chapel Baptist Church, which administered the original church and school.

Durham Chapel School was a community center as well as a school building. The building conforms to the standardized construction plans of the Rosenwald School Building Program as a two-teacher facility, with an auditorium for community lectures, pageants, and school plays. Focusing on vocational training, the Durham Chapel's School offered industrial training for boys and home economics for girls. The school closed its doors in 1962, but the building is still in use by the church.

Durham's Chapel School was one of 354 schools built throughout rural Tennessee by the Rosenwald School Building Program. Courtesy of Anne-Leslie Owens and Leslie Sharp.

i For more information about the National Register visit <http://www.nps.gov/nr>

Celebrating Diversity: Arlington and Jamestown at 400

Caridad de la Vega / National Conference for State Historic Preservation Officers

In Arlington, a new community project asks residents, “How has the current ‘face’ of Virginia and Arlington changed since the settlement of Jamestown by the English 400 years ago?”

Many would be surprised to find out that Arlington County, Virginia, has a historical connection to John Smith and the founding of the Jamestown colony, the first permanent English settlement in North America. During an exploratory voyage of the Chesapeake Bay in 1608, Captain Smith navigated up the Potomac River, landed near the location of a Native American village known as Nameroughquena in present-day Arlington, and mapped its shoreline. In recognition of this, and as a part of the state-wide commemoration efforts for the 400th anniversary of Jamestown, Arlington established the Arlington Committee on Jamestown.

After much deliberation on how best to locally commemorate the 400th anniversary of Jamestown, one of several projects that came to fruition was **The Many Faces of Arlington Oral History Project**. The mission of the project is to record for future generations oral history interviews of community members as a means to celebrate and highlight the changing ethnic composition of Arlington in particular, and Virginia in general, over the last several decades. Furthermore, the project recognizes the ethnic diversity of the immigrants that have recently settled in Virginia, in juxtaposition to the English immigrants who initially established Jamestown 400 years ago. The main mission of the community project was to explore the question: “How has the current ‘face’ of Virginia and Arlington changed since the settlement of Jamestown by the English 400 years ago?”

The Latino and Vietnamese communities, representing two of Arlington’s several immigrant communities, are featured in the oral histories. The Vietnamese and Latino businesses peppered throughout Arlington County denote the demographic changes in the last several decades. For example, Clarendon, a town in Arlington County, saw such an influx of Vietnamese immigrants that in the late 1970s and early 1980s, it was unofficially known as “Little Saigon.” The interview subjects are quite varied including immigrants from Armenia, Egypt, Ethiopia, Kashmir, Korea, Lebanon, Malaysia, and New Zealand. According to 2000 census data, 28% of the county’s population is foreign born.

Interviewers sought to draw relationships between the modern-day immigrants and the settlers of Jamestown, by asking, “Do you feel any special connection to the history of the first settlers?” One of the interviewees, Dani Abi-Najm, originally from Lebanon, responded: “Being there [Jamestown] I got this feeling of adventure and the

spirit of promise, going for something new and going to a place where it’s relatively unknown.” In keeping with the subject of changing cultural landscapes, the interviewees were also queried on their thoughts about the “face” of Arlington in the next half century.

In collaboration with the Arlington County Library, the Arlington Committee on Jamestown recruited 23 community members to include public officials and Yorktown High School students, to share their history and memories as residents of Arlington for the benefit and enrichment of future generations. The Arlington Heritage Alliance, a local non-profit historic preservation advocacy group, also participated as a consultant to the project and provided volunteers to conduct oral history interviews, most of whom are professionals in the field of history and historic preservation.

The interviews have become part of the permanent collection of the Virginia Room at the Arlington County Public Library, the central repository for the county’s historical resources. ❖

i Interview excerpts and audio files of some of the interviews are already available online, with more being added as they become available. Visit their website at <<http://www.arlingtonva.us/Departments/Libraries/sites/LibrariesSitesJamestown.aspx>> for more information and upcoming events.



The diversity of people in Arlington, Virginia was highlighted in oral histories and other documentation projects for the 400th anniversary of the settling of Jamestown. Courtesy of Arlington County Public Library.

A troubled past...

The National Grand Temple has seen hard times before. Built in 1913, it was the first of three buildings erected by the Mosaic Templars. Two more structures were added on the same block—the Annex, built in 1918, and the State Temple, built in 1921, both provided additional office space for the growing organization. Unfortunately, like many businesses during the Great Depression, the Mosaic Templars were forced out of business. The original plan was to restore the Mosaic Templars of America National Grand Temple at the corner of West Ninth and Broadway Streets in downtown Little Rock. Subsequent to the fire, the Department of Arkansas Heritage developed a plan for a new structure almost twice the size of the original building, with expanded state-of-the-art exhibit space and educational facilities for school groups.

Rising Out of the Ashes: The Mosaic Templars Cultural Center Continues Despite Devastating Fire

Heather Register Zbinden / Mosaic Templars Cultural Center

A fire destroyed the historic Mosaic Templars of America National Grand Temple in Little Rock, Arkansas, on March 17, 2005. This building was to house the Mosaic Templars Cultural Center (MTCC), a museum of the Department of Arkansas Heritage. The center is dedicated to telling the story of the African American experience in Arkansas. MTCC’s name is taken from the Mosaic Templars of America, an African American fraternal organization founded in Little Rock in 1883. While the fire destroyed the original building, it did not deter the development of the museum. The staff is working on exhibits, creating educational materials including loan boxes and lesson plans, and preserving Arkansas’s African American past through an ever-growing collection of artifacts while a new museum building is being constructed.

The exhibits, educational programs, and collections of the MTCC focus on all aspects of life for African Americans in Arkansas, with emphasis on business, politics, and the arts. The exhibits highlight fraternal organizations as well as small businesses and entrepreneurs in Little Rock and throughout the state. No museum of African American history and culture would be complete without a discussion of the struggle for civil rights. MTCC focuses on the struggle for integration in Arkansas before and after the Little Rock Central High School Crisis of 1957. The exhibits shed light on other lesser-known aspects of the Civil Rights Movement in Arkansas, as well.

The educational component of the museum plan is critical to the mission of MTCC. Education Director, Kylia McDaniel, developed lesson plans and outreach programs for students, teachers, and the general public based on her experience as a classroom teacher. These lesson plans and other materials fill a gap in the teaching of Arkansas history in grades K-12. All educational materials developed by the Education staff meet the Arkansas Department of Education Curriculum Frameworks and Standards.

While the museum’s collection is rapidly growing, it is still relatively small and in need of donations. The museum is interested in acquiring photographs, manuscripts, ephemera, and three-dimensional objects. The Mosaic Templars Cultural Center is scheduled to open to the public in mid-2008. ❖

i For more information about the Mosaic Templars Cultural Center, visit the website www.mosaictemplarscenter.com or call MTCC at 501/683-3593.



Colorado’s Lincoln Hills Resort and Historic Winks Lodge

Cheryl Armstrong / James P. Beckwourth Mountain Club

Resorts and places of recreation are of increasing interest to preservation organizations. Places associated with African Americans are appearing on local, state, and national historic registers. Winks Lodge at Lincoln Hills Resort in Colorado, a well-known nightclub and bar that featured jazz greats from the mid-20th century, is one such place. The James P. Beckwourth Mountain Club is working to preserve this piece of Colorado’s African American heritage.

The James P. Beckwourth Club, founded in 1993 and based in Denver, Colorado, is a nationally recognized nonprofit with award-winning programs. Named after the African American mountain man, frontiersman, and explorer, the club’s mission is “to preserve the legacy of James P. Beckwourth (1798-1866) by providing outdoor experiential programs to diverse youth and families, and to educate the public about people-of-color in the West.”

Opened in 1922, The Lincoln Hills Resort was the first African American development of its kind, fully accessible by train and automobile—a significant accomplishment during the era of segregation. Located along South Boulder Creek, Lincoln Hills was popular enough to have had two dedicated stops on the rail line that linked Denver with Salt Lake City.



Winks Lodge: a cultural hotspot

Many famous African American entertainers and musicians from the 1930s through the 1950s visited the Lincoln Hills resort. According to several accounts, Winks Lodge guests included singer Lena Horne, and band leaders Duke Ellington and Count Basie. A haven for local and national intellectuals, Winks Lodge also became a summer “salon”; luminaries such as Harlem Renaissance writer Zora Neale Hurston and others gave private readings at the lodge.



Winks Lodge was a premiere destination and attraction for African Americans from the 1920s until 1965. Courtesy of James P. Beckwourth Mountain Club.

The original resort extended over 100 acres. By the 1930s, a burgeoning African American middle class in need of places to recreate was enjoying the long, cool, summer seasons, numbering as many as 5,000 people on the weekends. One of reasons for the volume of visitors was Winks Lodge.

Throughout its 82-year history, Winks Lodge had been an obscure Colorado jewel. Named after builder and Denver Five Points entrepreneur, Obrey Wendell “Winks” Hamlet, the lodge was listed in the National Register of Historic Places in 1980. Nestled in the pines of the Arapaho-Roosevelt National Forest, the three-story lodge is made of granite and river rock, with hand-hewn beams and posts. Winks began construction on the lodge in 1925, and he and his wife offered seasonal room and board continuously from 1928 until his death in 1965. In addition to owning and operating the lodge, Winks Hamlet was the local game warden, sheriff, and general steward of the land.

In April 2006, the Beckwourth Mountain Club purchased Winks Lodge with a grant from the Colorado Historical Society. The club received another grant from the State Historical Fund in October, 2006, for a Winks Lodge Historic Structure Assessment. The results of the report, performed by SlaterPaull Architects are currently under review by the Beckwourth Mountain Club. Once fully restored, Winks Lodge will be available to the public as a local history learning center and for activities, conferences, and special events. ❖

i For more information about the club and Winks Lodge, visit <http://www.beckwourthmountainclub.org> or call 303-831-0564. For information about the Colorado Historical Society’s State Historical Fund (SHF) <http://www.coloradohistory-oahp.org> or contact Laurie Dunklee, SHF Public Relations Specialist, at 303/866-2049.

Conferences and Events

Conferences

April 2008

SAH 61st Annual Meeting
April 23–27, 2008 / Cincinnati, Ohio

The Society of Architectural Historians (SAH) is hosting its annual conference April 23–27, 2008, at the Hilton Netherlander Hotel in Cincinnati, Ohio. The conference will revolve around contemporary discussions of ancient, medieval, and early modern architectural concepts, analysis of modern planning and development issues around the world, as well as new research on interdisciplinary architectural and engineering culture.

Visit www.sah.org/index.php for information.

AAM 2008 Annual Meeting and Museum Expo
Leadership: An Open Mike for New Ideas
April 27–May 1, 2008 / Denver, Colorado

On April 27–May 1, 2008, the American Association of Museums (AAM) will host its annual conference in Denver, Colorado at the Denver Convention Center. This year’s theme is the issue of leadership—in our institutions, in our communities, and in the individuals working in every discipline within the museum.

How do we lead better, smarter, more creatively? How do we inspire and transform? How do we do it differently? AAM wants to examine new models for leadership and new thinking on how to lead at every level in a museum. It is looking for inspired approaches, breakthrough concepts, a lively debate on what it means to lead.

Visit www.aam-us.org/am08/prop-theme.cfm for information.

August 2008

AAAM Annual Conference 2008:
Reflect, Reinvest, Revitalize!
August 27–30 2008 / Chicago, Illinois

The Association of African American Museums (AAAM) will hold its 2008 annual conference August 27–30 2008, in Chicago, Illinois. This year’s theme “Reflect, Reinvest, Revitalize,” will focus on watershed exhibitions featuring proficient curatorial practices, successful development campaigns that reinvest in the growth of an organization, and programs that revitalize professionalism in all manner of museum operations.

For more information and access to the proposal form, visit www.blackmuseums.org/prodev/2008_call_for_proposals.htm.

September 2008

2008 AASLH Annual Meeting
September 9–12, 2008 / Rochester, New York

On September 9–12, in Rochester, NY, the American Association of State and Local History (AASLH) will host its annual conference, with this year’s theme “Discovering the Power of Transformation.” The history profession is a steward of a great transformative power—the power of ideas, people, and places. This power is evidenced throughout American, state, and local history. History organizations see this power of transformation as they interact with the public, whether it is using an historical character to inspire a young person to make a difference in their world or providing historical context for an important contemporary issue.

Visit www.aalsh.org/anmeeting for information.

October 2008

National Trust's National Preservation Conference
October 21–25, 2008 / Tulsa, Oklahoma

The National Trust for Historic Preservation will host its National Preservation Conference in Tulsa, Oklahoma, October 21–25, 2008. This year’s theme is Preservation in Progress. The Trust will have a broad range of proposals that include cultural, subject matter, and geographic diversity.

For information on early registration, visit the Trust’s Conference website at www.nthpconference.org/information/.

Events

Preservation-related Commemorations

- African American Heritage Month / February
- Asian American/Pacific Islander Heritage Month / May
- Historic Preservation Month / May
- Hispanic/Latino Heritage Month / September 15–October 15
- American Indian Heritage Month / November



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Heritage Matters

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National Register
Nominations

Paha Sapa: Ancestral
Homeland of the Lakota

Jackie Robinson Ballpark
Rehabilitated

Arlington and
Jamestown at 400

The Mosaic Templars
Cultural Center Rebuilt

Lincoln Hills Resort and
Historic Winks Lodge



About Heritage Matters

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Brian D. Joyner, Editor, *Heritage Matters*
DOI/National Park Service, 1849 C Street
NW (2280), Washington, DC 20240

phone: 202/354-2276

e-mail: brian_joyner@nps.gov

